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SOUTHERN METHODIST NUMBER

SPECIAL ARTICLES:

Korea Ripe for Evangelism.
Bishop W. R. Lambuth.

The Conference and Mission Operations.

The Carolina Institute.
Miss L. Edwards.

Seoul Evangelistic Center for Women.
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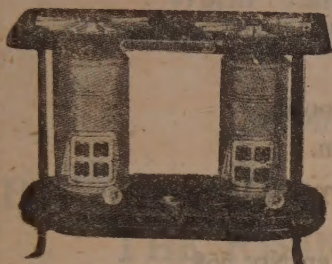


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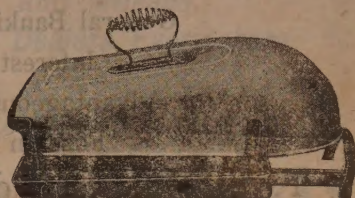
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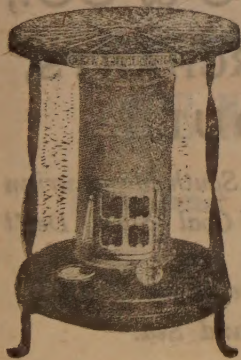
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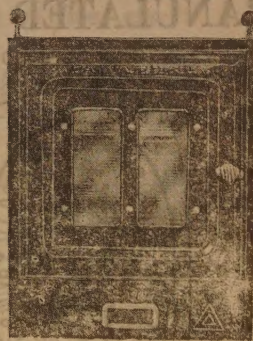


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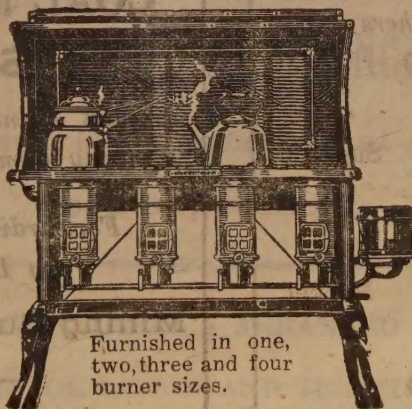
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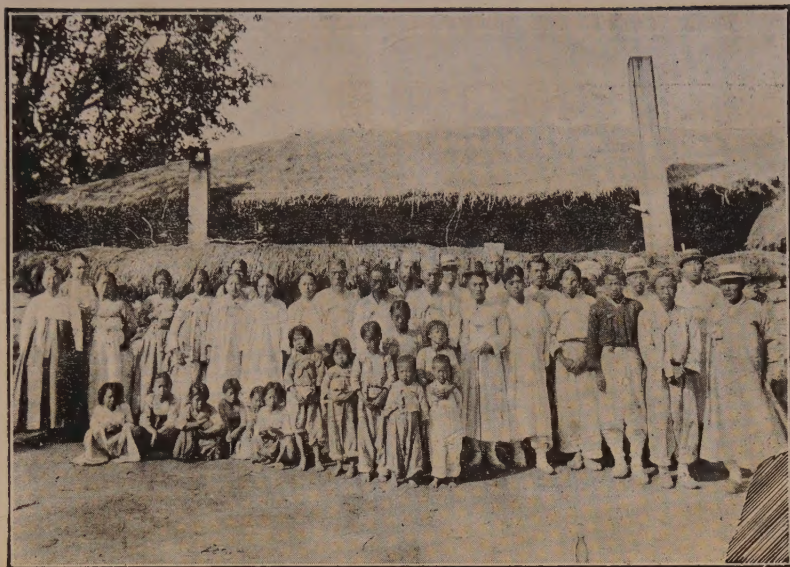
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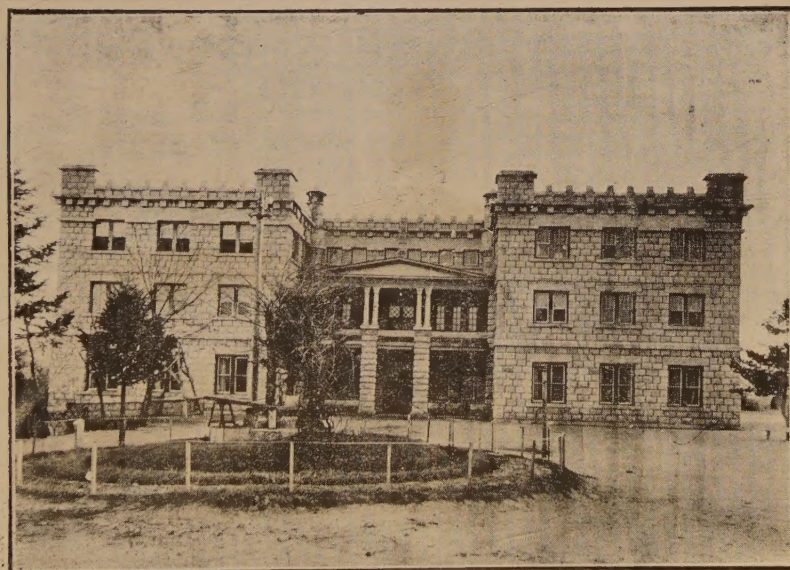
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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

VOL. XVIII.

FEBRUARY, 1922

No. 2

Editorial.

BY the kindness of the editor the February issue of the KOREA MISSION FIELD has been devoted to the missionary work of the Korea Mission of the Methodist Episcopal Church, South. The whole Mission is grateful for this generous gift of space. We sincerely trust something within these pages will make a genuine contribution to the cause of missionary advance in Korea. The committee appointed to edit the material for these pages is as follows: W. G. Cram, J. E. Fisher, Miss Hortense Tinsley, M. B. Stokes, Miss C. U. Jackson, L. C. Brannan, Miss L. E. Nichols, V. R. Turner. Miss Hallie Buie. Where the editors have contributed to the get up of this issue no names have been signed to the articles.

EVANGELISM is the aim of every phase of Christian Missions. The modern missionary movement does not project plans or invest funds for secondary reasons. Evangelism, for the simple purpose of giving an intellectual conception of the facts of the Christian religion; education, for intellectual improvement, and hospitals, dispensaries, physicians, surgeons, and trained nurses for philanthropic purposes alone, are not in the thought of the great missionary denominations. These are projected and planned and subsidised as agencies that are supposed to have the highest value in appealing to the souls of men for personal soul healing and to prepare a national leadership for Christianity.

THE Mission of the Methodist Episcopal Church, South, has followed very closely, in the planning of its work, a policy which has embraced all the agencies recognised by missionary societies today as legitimate methods of propaganda. But in every instance the ultimate purpose has not been that of perfecting the agency, but rather through the agency the preaching of a virile gospel. Evangelism has been the "key-note" of this Mission. It would swiftly and certainly scrap any institution that failed to prove to be a means for the saving of sin-sick souls. Any agency that has been slack in this respect will find little place in the program of advance.

IN common missionary vernacular "missions" is divided into three great departments. Evangelistic, Educational and Medical. At first, Evangelistic Missions were concerned largely with preaching the gospel to non-Christians. This was done by taking long tours into the country, called itinerating trips, preaching in the market places, directing the work of colporteurs, etc. Gradually, under this program, a Church came into existence. The manifold duties of the organized Church naturally absorbed the time of the missionary. He did not lose his

passion for preaching to the unbelievers. But it was his duty to nourish and conserve the growing tender Church. In so doing much time could not be devoted to the purely pioneer phases of missions.

THE natural consequences therefore that ensue after years of missionary work by any body of missionaries, is that the non-Christian communities do not get as much attention from the missionary in his planning and work as they should have. While this work must be done, eventually by the national Church it is, frequently, too weak to do much in the way of an extensive campaign. There will surely grow up among the missionaries and the leaders of the Korean Church the idea that "the Evangelistic work" must be recognized as falling into two divisions. First, that which has to do with the organized Church and all the evangelistic activities connected therewith. Second, that which gives primary attention to getting the gospel to the great mass of non-Christians who outnumber the small band of Christians by proportions that are very large. The relationship between the workers in each division and the plans must be very close. This is because the resources of the organized Church must be used in making the "evangelistic advance" on the non-Christian mass.

RECOGNIZING that the Gospel must be preached to all nations the Centenary Movement of the Methodist Episcopal Church, South, included in its program plans for a great "evangelistic advance at home and abroad." Financially the Centenary was a great success. \$35,000,000 was subscribed by 2,200,000 "Southern Methodists." This sum was to be paid within a period of five years. To date, there is every reason to expect the full payment of this amount. While the money has been coming into the Treasury and the advance has been "all along the line" there has been going on at the same time a great campaign for souls within the borders of this Church everywhere. In its Korea Mission, beginning with the fall of 1920, the Methodist Episcopal Church, South, has made a definite attempt to reach the unevangelized masses. The results have been beyond all expectations. Nearly 100 new organizations and something over 8,000 new believers are the permanent results. Under the same plans which have proven so successful the Campaign has begun for another year and unusual opportunities are still at our doors.

THE territory of the Korea Mission of the Methodist Episcopal Church, South, is located in the center of the peninsula of Korea. The population of this territory numbers about one and a half millions. There are three of the large cities of Korea within its boundaries. These cities are Seoul, Songdo and Wonsan. In the Province of Kang Won there are many large villages. Five "stations" are operated by this mission. One in each of the above, mentioned cities and one in Choonchun, the capital of the province of Kang Won, and one in Chulwon another larger center in Kang Won. Except within a few sections of the country the people are generally poor, but those who are won for Christ are loyal to his teachings and are liberal in their gifts to the church.

FOR several years adverse conditions have militated against an increase in the normal activities of the church. There always comes a period of standing still. To stand is not always a sign of stagnation. Having done all, then to courageously stand is worthy of emulation. But days of advance and increase are upon us. The last year is the best of our history. It is the beginning of a normal but rapid growth of one of the many branches of the Kingdom. The last Conference reported 11,864 yen raised for ministerial support. There were 1,472 baptisms and nearly 16,000 names of new believers enrolled. The time of conservation and constructive advance is upon us.

Korea Ripe for Evangelism.

BISHOP WALTER R. LAMBUTH.

(This article was written by Bishop Lambuth, in August, 1921, just before leaving for Japan for his meeting with the Japanese missionaries.—Editors.)

The Korean has a large capacity for religion. Animism was his first effort at worship. It led him for centuries to the propitiation of evil spirits and held him in the bonds of gross superstition. He tried Buddhism, but it failed him in the hour of need, substituting pessimism for hope, and immorality for righteousness, since the priests became notoriously corrupt and were driven from the centers of life and population. He tried Confucianism, but it proved to be mere cult and had no vitalizing power. He now turns towards Christianity and says, "Is there any good? If so let me have it. I must find something that will satisfy my heart hunger."

The Korean has suffered much. For centuries he has been ground as grist between the upper and neither millstone. He has been squeezed like a lemon by his own officials, he has been exploited in turn by Chinese and Japanese. In the crucible of suffering he has learned some of the deep lessons of life. Suffering is a hard master, but under such teaching the pupil, if open-minded, becomes teachable and docile. "He is a man without a country," but if his citizenship is in heaven, is that not better! He has a growing desire for education and improvement, a profound respect for those who come to teach him the truth, and his purpose is to find self-expression. This gives the missionary a vantage ground from the beginning. Other avenues for national expression, such as politics and commerce, are largely closed to them. The people of Korea are reaching inward and upward to satisfy the craving of the soul.

When the Korean becomes a Christian, there is awakened in him, at once, a desire for education. If illiterate he learns to read in order to understand the Scriptures. He studies the

Bible diligently and loves it. It is to him the one great Book. There is little difficulty in organizing or maintaining Bible classes. The Bible Society Agent and the missionaries co-operating have made possible a wide distribution of the scriptures, thus preparing the way for evangelism in many villages otherwise unreachable.

The Korean Christian believes in prayer and practices it. He has a childlike faith in God. He carries the religious into the secular. He becomes a personal worker, believing that he is saved to serve his Lord and to serve others. He believes in the stewardship of money and of time. He gives days and weeks and even months of personal service. These are vital factors in evangelism.

The willingness of the Korean Christian to co-operate in the evangelistic program of the Centenary is significant. This is demonstrated by the ease with which organized effort has covered the field allotted to us, by a willingness to join the evangelistic bands, by the faith and earnestness of the believers, by the readiness of the new believers to form groups, by liberal contributions toward the building of the churches, sometimes giving one dollar or two; and sometimes the entire amount; by their interest in the development of schools and by the willingness to join training classes. If it is true that two days of preaching in almost any village will secure a group of believers, and if it is true that these believers are willing to be taught the Scriptures and how to do personal work, then surely the evangelisation of Korea is only a question of time and a trained force of workers.

In surveying this field so white unto the harvest, what is the duty of the hour? First, to preach constantly and widely the Gospel of salvation from sin; second, to press the claims of Jesus Christ for life service upon the young men and young women; third to make an ur-

gent appeal for efficient work in preaching and in teaching; fourth, to call the entire Church to prayer for the presence and power of the Holy Spirit, and fifth, to organize and press a campaign which shall not cease until every man, woman and child in our territory has had an adequate opportunity to hear and know that Jesus can and will save to the ut-

termost.

This field is dead ripe for evangelism. We have already been given a prophecy of what is to come. The Holy Spirit has in a wonderful manner opened the way. Our part of Korea can and will be evangelized within the next ten years, if we have faith in God and do our part.—*Christian Advocate*.

In Memory of W. R. Lambuth.

BY W. W. PINSON, D. D.

Didst see a hero pass this way,
Whose course nor ease nor pain might stay ;
With eye on far horizons bent,
And brow hard-knit with high intent ;
His strength in daring deeds far spent
For love of men, for love of God,
Forthfaring where the martyrs trod ?

I saw a man with gentle mien,
Of lofty moods, with smiles between—
A rare and radiant man, I ween;
A man to whom the children clung,
Whose charm the poor and aged sung ;
A comrade humble men among,
But never a hero have I known—
Since when have heroes common grown ?

So dull of sight ! So coarse our clay !
So sodden are our souls, I say !
A hero comes—we see a man :
He brings a world—we see a span ;

He passes, and a glory bright
But leaves us blinded in its light !
Too late we know, too late—at last—
That all unknown a hero passed.

No marvel—for it needs must be
That men must share what they would see—
He only sees a landscape whole
Who bears all landscapes in his soul.
A hero passes, who shall know,
That feels no kindred passion glow,
But thrall'd and holden sees him go ?

'Tis well, if late, with tear-washed eyes,
We see the radiance where it lies
About the finished sacrifice,
And in that chastened vision greet,
Full-orbed a hero's life complete ;
They yield us bondmen to its sway,
And children's children mark the day
On which a hero passed this way.

The Conference and Mission Operations of Methodist Episcopal Church, South.

According to the polity of the Methodist Church, South, the churches have been organized into an Annual Conference. The Annual Conference is divided into four Districts, viz., Choonchun, Seoul, Songdo and Wonsan. The districts are named after the principal cities wherein are located mission stations. The stations are centers of activity not only in respect to the direct work of the

church organization but from them many agencies which are under the control of the Mission are operated. In the following articles there is set forth first a statement of the work among the churches by districts. After which the special agencies which are conducted by the Board of Missions, somewhat independent from but closely related to the activities of the Annual Conference, are set forth.

Choonchun District.

M. B. STOKES, PRESIDING ELDER.

Choonchun is the capital of the Province of Kang Won. Being a Provincial capital some importance is attached to it. The especial value of Choonchun as a mission station is found in the fact that it is the center of a great rural population. As a station from which every phase of a direct and impelling program of evangelistic effort can be put forth Choonchun is ideal. While mountains abound in the province of Kang Won, the rice valleys are inhabited with a type of people who are teachable and at the present are peculiarly open to the appeals of the gospel.

The past year has been the best in the history of the Choonchun District. God most graciously poured out His Spirit upon us in answer to definite, believing prayer, and the result was by far the greatest revival movement it has ever been my privilege to witness.

As I look back over the work of the year, the operation of God's Spirit in our midst seems to have manifested itself especially along three lines. First, there was a really definite movement more or less directly from God upon the masses of the non-Christians. Second, there was a special anointing of the Spirit upon many of our preachers and Christians. And third, there was the sending out of an anointed body of Christians to a mass of non-Christians, resulting in a great ingathering of souls for the Master.

There have been during the past year some unmistakable evidences of the direct working of the Spirit upon non-Christians. I am quite sure that it came in answer to prayer, but when it came it was a direct work of the Spirit. A young man had a dream one night, and in his dream he went to an evangelistic service, heard a sermon, and on awaking decided to become a Christian. A promising church is the outcome of that. Some leading people of a certain section with a population of

some two thousand souls specially requested that someone be sent to preach to them. Two men went and the result was more than one hundred new believers in two days. At another place the head men of several towns sent a delegation to the leader of our evangelistic band asking that he come and preach to them. He gave them four nights, and the result was seven new churches, and more than eight hundred new believers. In each of these cases it was the direct operation of the Spirit which started the movement.

The way in which the Spirit prepared our little body of Christians to meet the situation was nothing short of miraculous. Everywhere when workers were needed men and women offered themselves willingly. Some of them spent weeks and months working among new believers, and large numbers of them gave Sunday to holding services in the new groups. Only a few nights ago at one of our quarterly conferences a simple, unassuming man, in making his report, told of how the number of believers at his church had increased, and then said, "I work my fields in the day time, and at night I go out to work among the non-Christians. Sometimes I walk as far as nine miles to the villages, and the tigers and wild bears are around, but God takes care of me."

God has greatly used Yu Moksa, the head of the evangelistic band, and all of the members of the band, in establishing many new churches, and in winning thousands of souls. Brother Yu is an apostolic man with the hand of God upon him, and he has been used of God to do a monumental work during the past year.

The following statistics will serve to give some idea of the growth of the district during past year:—

No. of charges	----	----	----	7
No. of members 1920	----	----	----	694
No. of Christians, 1920	----	----	----	1,811
No. of Churches, 1920	----	----	----	43
Contributions to support of the ministry, 1920	----	----	----	\$ 990.17
Total contributions, 1920	----	----	----	\$ 3,114.77
No. of charges, 1921	----	----	----	19
No. of members, 1921	----	----	----	1309
No. of Christians, 1921	----	----	----	6,040
No. of Churches, 1921	----	----	----	108
Total contributions, 1921	----	----	----	\$ 5,627.52

Woman's Work in the Choonchun District.

Woman's work in the Choonchun District has been carried on from the very beginning under the greatest difficulties. But our extremity was God's opportunity. He has caused our work to grow and prosper in a most wonderful way. The women members of the district are behind none in the Home Bible Course of Study. The women in more churches than one have held the congregation together. The Bible women of the District are home trained, mostly. In many cases they are second to none. When the Bible women of our Mission meet in their annual institute the Choonchun District workers have nothing to be ashamed of. This is the first year of the organized Conference Missionary Society, and after the week of prayer our General Secretary writes that Choonchun leads in the offering.

The Bible Institute is held three months each year during the cold weather when it is difficult to itinerate. The eight year course covers the whole Bible. In this institute we have an average of thirty women each year.

The itinerating work is a joy in these parts. We are in the most mountainous section of all Korea, and hence the most picturesque. After feasting your soul all day on the beauties of nature you arrive among people whose lives are so void of events that they are glad to see you. They make you forget that your pony pitched a backward flip while going up the mountain with your pack. And here I must say the women at home are helping us some, for we now have a most efficient helper for our work of itineration. When she is nice she is "Miss Elizabeth," but when she gets contrary we call her what the rest of you do—"Liz."

The day-school system of the district is one of which we are proud. We have a registered school in five of the seven county seats of the District, and it is a source of regret that we could not have schools in the other two,

but the Government got ahead of us and we lost the opportunity. These five schools have fairly good buildings, for country schools, and they serve quite effectively for community. When any affair of the Christian centers community is on it is always held in these buildings; so if we were well equipped for handling community work we could take advantage of the present opportunity. The schools themselves are full and overflowing, and the request for more teachers and kindergartens are many and insistent. We hope to enlarge our buildings and increase our teaching force and develop the community center idea, as we can, in the near future.

In six other places we have unregistered schools or "sahdangs" for girls. They have from fifteen to forty-five students in each. It is pitiful, at first, to see how completely ignorant these little country girls are of play. They simply do not know how to play; they soon learn, however, when they have the opportunity. And how interested are their mothers in what they are learning, and in the many things they can do. Soon we have the mothers interested in the church. Our plan is to have one of these "sahdangs" in every church where there are from fifteen to thirty girls in the village.

As all articles close, setting forth the needs of that particular work which happens to be the subject, so we come to our needs. Leaving money out of the question (for what work is it that does not need money and much of it?) we need first, more workers. If we had a worker who could attend to the growing and promising night school all the time, instead of having it under the direction of an intinerator, we would not have had difficulties with fussy teachers. If we had a trained rural worker who was not burdened with a thousand other things, we could take care of the great opportunity in the day-school centers that are present on every hand.

Hospital at Choonchun.

Choonchun, though the capital of the province, having a small Korean population, has called for very few of the usual mission institutions. However, there has been erected during the year 1920, with Centenary money a well appointed hospital. Though not quite completed it promises to be a great healing

center. Efficiency and scientific skill will be within call of the great mass of people who in the past have died too early and without necessity because no good Samaritans passed there. This scientific center throbbing with friendship and faith will be a good Samaritan in Choonchun for years to come.

Seoul District.

J. L. Gerdine, Presiding Elder.

The hopes for an even greater advance in the work this year than that which marked the work of last year have found abundant fruition. After several years of scarcely any apparent progress the tremendous quickening of interest on the part of the people, the openness of heart and mind with which they began to listen to the Gospel, and the hundreds and thousands of seekers who indicated their desire to become Christians, produced in the entire force of workers, Korean and missionary, an exhilaration of spirit and a renewing of zeal and purpose such as had not been felt in years. This was the spirit with which the work of the present year was entered upon. The statistical tables tell the story of the gracious results that have followed.

The details of advance have consisted largely in the working out of the plans of the Centenary Evangelistic Campaign inaugurated at the beginning of the year, a full report of which will appear elsewhere. In the Seoul District the results of this campaign have been as follows. From the local church campaign in the city of Seoul, held during the month of January, three hundred and eighteen seekers were enrolled. This campaign in the country circuits held during February and March, resulted in the enrollment of eight hundred and ninety-three. From the meetings held by the preaching band, which has been the central feature of the campaign, 1,977 have been enrolled, making a total of 3,188 for the year. Eleven new groups have been organized, many

of these being incorporated in the old circuits, but necessitating the organization of two new circuits.

The Seoul District comprises the city of Seoul and the territory on both sides of the Seoul-Wonsan Railroad for more than half the distance to Wonsan. The District comprises two stations—Seoul, which is the oldest and Chulwon the newest of our Mission Stations. The present personnel of these stations is six men, their wives and seven single women in Seoul, and two men with their wives and one single woman in Chulwon. Of the above number three men with their wives and four single women are in direct evangelistic work, though most of the others give part time to this field. The list of Missionaries in the Seoul Station include four men and two single women who give full time to Union Institutions.

The organized work of the Seoul District consists of five churches in the city of Seoul and nine circuits in the country. The total number of organized groups in the country is forty-nine or an average of about five and one half to each circuit. The present membership in the district is 1,700 to which baptised children, probationers and seekers when added bring the total number of adherents to more than 3,500. The increase in full members over last year was 186. The total contribution of the Korean Church in the Seoul District last year was Yen 10,367, which was Yen 1663 in excess of the year before.

Each of the Seoul Churches has a brick

house of worship and three of the number are built on a plan which provides rooms for Sunday school, social Meetings and institutional features. Night schools conducted by unsalaried workers is a common form of activity in connection with our churches in the city. All of the country groups own their houses of worship though most of these are inferior and inadequate. During the last two years special effort has been made to provide better buildings for the country churches with gratifying success. Nothing has stabilized our work more than the securing of a number of church buildings in the country in which the people take pride and which more pro-

perly represents Christianity to the non-Christian people.

The outlook for the evangelistic work in the Seoul District during the present year is encouraging. We have organized several new groups recently and a large number of places are reported as favorable to such organization in the near future. Since the building of the railroad from Seoul to Wonsan and the consequent improvement of the highways adjacent thereto the District has become very accessible. There is also a considerable increase in the population along and near the railroad. The future for this field is good.

Union Methodist Theological Seminary.

During the Conference Year 1920-1921 the attendance at the Union Methodist Theological Seminary has been as follows:—

Autumn Term—First Year—4; Second Year—4; Total 8.

Spring Term—First Year—14; Second Year—9; Third Year—10; Total—33.

The total enrollment of students is 79, but as most of them are serving the Church as Conference appointees or as supplies, their attendance at the Seminary is very irregular. A post-graduate class was held during the month of June. The enrollment at this class was 37—just about one-third the total alumni.

The "Theological World" has been issued bi-monthly during the year, and the following books translated by members of the faculty, and published by the Christian Literature Society:—A History of the Hebrew People, (Blaikie); The Story of Joseph, (Miller); the Life of Christ, and the Life of Paul, (Stalker); An Exposition of the Book of Daniel, and the First Volume of Introduction to the Books of the Old Testament.

The faculty is deeply indebted to many

friends in the U. S. A. who have contributed about 1,500 books to the Seminary library. This is about half the number of volumes lost when the Gamble Memorial was burnt in 1918.

Two new members have recently been added to the Faculty, Mr. C. I. Roe, who is a graduate of Drew Theological Seminary and who has also taken considerable post-graduate work and the Rev. I. Y. Kim, a graduate of Union Methodist Theological Seminary of the class of 1918.

The Board of Trustees has authorized the addition of a Winter term to the course of study and, beginning with April, 1922, the Seminary will offer two courses of study, a regular and a special. The regular course will be taught mainly in English and will require three years' study of nine months each. In addition to this there will be a year of preparatory study for students who are deficient in English, and a post graduate year for all who complete the regular course. The Special Course will be taught in the vernacular, and requires three years study of nine months each.

Chosen Christian College, Seoul.

The Chosen Christian College is now in its seventh year, and the year which has just closed has, in many ways, been one of the most marked of its existence. The enrollment of pupils has been the largest, the faculty has been more adequate to the needs of the institution, and more progress has been made on buildings and equipment than in any previous year. The Southern Methodist Mission has contributed funds for current expenses since the establishment of the College in 1914, but it was not till 1919 that a missionary was appointed to give his full time as a member of the college faculty. We have agreed to supply another man and it is hoped that our Board will soon find a suitable man to send out to fill one of the vacancies which still exist in the faculty.

The college was included in the Centenary program of the Southern Methodist Mission, and with funds from this source a dormitory and a foreign professor's residence have been built, and residences for Korean and Japanese professors will be begun in the near future.

With our large and growing boy's high school at Songdo turning out many graduates

every year Southern Methodist territory will always be well represented with students at the College. There was a greater percentage of increase in the number of students from Southern Methodist districts last year over the year previous than for any other denomination. The increase in number of students enrolled in 1921 over 1920 for the different co-operating missions was as follows: Southern Methodist 154%, Northern Methodist 64%, Presbyterian 63%. There was a time in Korea when it was necessary to plead with parents and pupils, and to offer many special inducements in order to get pupils for our mission schools, but that time has passed. For the last two years all the schools in Korea, both Mission and Government, have been filled to overflowing, many schools turning away more students than they were able to admit. By supporting the Chosen Christian College the Southern Methodist Mission is not only meeting a very real obligation to its own people, but is helping to build up a strong Christian college which will meet the growing educational needs of the young men of all Korea.

The Carolina Institute, Seoul.

MISS LAURA EDWARDS.

1. *History of the School.* Work by the Methodist Episcopal Church, South, for the women and girls in Seoul, and the surrounding territory had its first beginning when Mrs. Josephine Campbell arrived in Seoul in August, 1897. But not until Mrs. Campbell opened a "Charity School" on October 2nd, 1898 can we say that school work was actually begun. At first pupils had to be begged and paid to come to the school but gradually the number grew and each year marked an increase until in 1901 we find 38 pupils enrolled. This "Charity School" has grown into the Carolina Institute with a total enrollment of

423, and a boarding department accommodating 106 students, all of whom pay their expenses in full. Carolina Institute is known in Korean as "Pai Wha Haktang."

2. *Location of the School.* In 1913 the school was moved from its first location to an elevated plot at the foot of North Mountain near the North Palace, far enough out of the bustle of the city to have quiet and at the same time in the edge of a densely populated section of the city. The school has a dormitory in the Korean modified school, where girls of over 14 years of age from the country are provided with a home, in which they help with the cook-

ing and serving of their meals, do their own laundry and sewing, and live a life not entirely different from the home which they represent and to which they are to return; but in an improved Korean style, under the care of an efficient matron or house mother, and in an atmosphere thoroughly permeated with Christianity.

3. *Self Help Department, Industrial Training.* In Korea as in all lands there are many girls, who though worthy of an education, are not able to pay for one. In order to assist these worthy girls we have organized the "self help department" in which they do fancy work out of school hours, making embroidery and lace, and thus earn a part of their expenses.

4. *Enrollment, and Curriculum.* There are at present enrolled in the school 423 pupils, in three departments; kindergarten 80, primary 241, higher common school 102. They represent six provinces, and five denominations. The school is registered under the formal laws governing schools in Korea. It has a full five years' course in the primary school, to which the sixth is to be added in April, and four years' course in the higher common school. We teach all the subjects taught in the recognized schools of this country. The Bible is taught in all grades of the school as a regular part of the course, and an earnest effort is made to see that the students get this word of God not only into their heads but into their hearts.

The faculty is composed of four Korean men, two of whom were trained in the very best schools of the land, fifteen Korean women, graduates of good schools and colleges of Korea and Japan, and one Japanese woman of college grade, and three missionaries. Japan-

ese is taught principally by this Japanese woman; English entirely by the missionaries. With the April term another Japanese woman of college grade and two Korean college men are to be added to the faculty.

5. *Plans for Enlargement.* In addition to the increased faculty which will be added in the spring, we will also add a larger and better equipped building and playground, which will accommodate the higher common school. In addition to these the last session of the Mission Meeting voted to place a "Special School" of high school grade at Carolina.

Negotiations are now under way with the Government authorities looking toward the opening up of a new street in front of our school.

6. *Religious Activities.* In addition to the direct teaching of the Bible in the classes, other religious activities are carried on in the school. The students are organized into an Epworth League which meets every Friday at four P. M. On one Friday in each month they meet as a Missionary Society, on another as a Literary Society, while on another they have a song and praise service. On the fourth Friday they have addresses by some of the Christian workers of the city. Also on two Friday mornings in the month, at daybreak, volunteer prayer services are held, which are attended by every pupil in the dormitory and many of the outside pupils. These prayer services have proven very beneficial.

It is our purpose to provide for our students an intellectual training second to no school of its grade in the country, and with it and above it all to lead the students into a personal knowledge and acceptance of Jesus Christ as their Saviour and Friend.

Severance Union Medical College.

This institution needs no introduction to the readers of the "Korea Mission Field." The Korea Mission of the M. E. Church, South, is a participant with other missions in the conduct of this College. Dr. F. M. Stites is our popular

and able representative. He will be joined in a short time by another physician from the United States representing the Southern Methodist Mission.

Seoul Evangelistic Center for Women.

MISS MAMIE D. MYERS.

1. *History of the Work.* For several years we have operated a general class for women in the city of Seoul but we have always done so with great difficulty. We have had no house in which to meet and hence have had to use whatever house we could obtain. But when Bishop Lambuth came to the field in the summer of 1920, he saw our great need for a plant in which to carry on our work, and saw also the great opportunity for work among women of Korea. With the missionaries backing him—for his statesmanlike leadership and wonderful faith in God led the missionaries into the highest vision of service—he purchased a large property in the heart of the city of Seoul, known to the public as the "Bright Moon Restaurant." But in Korean history this place is known as one of the former palaces, and later as the residence of the favorite minister. The buildings being in good repair and commodious, we were enabled to begin work without waiting for the new buildings.

On April first, 1921 we opened the grounds for sight seers, and within two days we had between three and four thousand visitors. In the former days since this place was a restaurant the women of the better class were barred from coming to see it, but now that it was to be the work of Christianity for the women of Korea they felt free to come and enjoy the beautiful and spacious grounds.

2. *Opening of the Work.* Following the general reception of April first and second, we ushered in the work with the formal opening on April fourth. At this time we brought in our regular three months' Bible Institute for women. Heretofore, our class had numbered anywhere from 20 to 50 women, but to our great surprise and delight, the first week saw over one hundred women enrolled. We soon found that we would have to revise our course of study, and put in all the branches of ele-

mentary study. We had to put in many other courses besides. We found foreign sewing, sight singing, English, and mother's training classes were most in demand. The Bible was of course required in every class.

When we began this Bible Institute we only expected to teach six weeks, but the women were all so anxious for a three months' term and came so well, that we decided to continue the work till the last of June.

3. *Work Extends into Summer.* Though we had been in session only three months we had a very auspicious closing. The students were told to invite the members of their families and evidently their family connections were rather large. The main hall, the adjoining rooms, all the porches, and piazzas were full, and there were many people in the adjoining gardens. Then so many of the students felt a desire to continue their studies that we ran an Institute in July. This was operated by Korean teachers and without any extra remuneration. Hence an Institute that was planned to run for six weeks ran from April to August.

At the same time I had a weekly class in foreign sewing with 28 members. They were especially anxious to learn to make all kinds of children's clothes and men's shirts. During that month I cut out over 250 garments and these women made them up.

4. *Night School Work.* In the Korean homes there are many young matrons who cannot leave their home duties in the daytime, but still are very anxious for the opportunity to study. Hence these came out at night and we have organized a prosperous night school with over 100 on the roll.

5. *The Fall Term.* When we opened school this fall we found that there was a great demand for us to be absolutely in line with all the other primary schools of this city. So this necessitated more teachers and a second rear-

rangement of our program. Our work had been primarily for social service. But when we talked to the Koreans they said, "We will have to be educated ourselves before we will know how to do anything for others." So this forced us to begin school work for the women of Seoul, and not of Seoul alone. For the newspapers were all so enthusiastic about the work that many women came from all over the country and established their own dormitory in order to study.

6. *The Dedication Service.* Our beloved Bishop Lambuth had planned to conduct the dedication service during the Annual Conference in September. His extreme illness prevented his coming, but Dr. Fitzgerald S. Parker of Nashville took his place on the

program. Bishop Welch and Dr. Clark each delivered inspiring addresses. Once again the rooms were all filled to overflowing and both Koreans and foreigners showed their great interest by their attendance. This dedicatory service had a very remarkable effect. Just after this service very many of the best class of Koreans came and filed applications saying that they were very much pleased with the service and with the courses of study and in fact with the entire idea of the plant, and hence wanted their wives and children to have the benefit of this institution.

In the Seoul Evangelistic Center we are "attempting great things for God and expecting great things from God."

Songdo District.

C. N. WEEMS. Presiding Elder.

Evangelism and Conservation.

In keeping with the opportunity of the hour, and following the direction of our presiding Bishop we have laid the main stress of the year's efforts upon evangelism and conservation. In doing so we have followed the Centenary Program of organizing preaching bands, and conservation bands of four or five workers and have conducted special local evangelistic campaigns in every church, city and country.

Our leaders, both preachers and laymen (including the women of the church), have entered enthusiastically into the Centenary plans. When the conservation class was organized, twenty-seven men and eight women enrolled, thus agreeing to give three months of their time without salary to the caring for the new groups—an agreement which they most faithfully carried out.

Our people also entered heartily into the local church campaigns, and at least three of the new groups were started by voluntary workers. Much of the caring for the new

groups has been done by near-by established groups.

Many of the results of this activity cannot be tabulated but some of them may be stated as follows: forty-three newly established groups, an increase of fifty per cent. on the total number reported last year; the attendance upon Sunday services increased about twelve hundred or over thirty per cent; the number of family altars and of tithers about doubled, the number now standing at 560 family altars and 450 tithers; about two thousand new believers are reported for the year from all sources.

The new groups have been organized with temporary officials, have been given one week's training by the Band, and have been supplied with testaments and song books. To house these congregations fifteen temporary churches have been bought and eight have been or are being built.

Bible Institute and District Conference.

The attendance at our Bible Institute held in December in Songdo in our new dormitory,

was over one hundred, about three-fourths of whom were from the new groups. The District Conference, held in April at Yichun Eup, was also well attended, there being besides the forty delegates, ninety-five visitors and one hundred and fifty from the local congregation. This meeting was immediately followed by the Centenary meeting for the District to which one hundred and twenty-five had been invited and practically all of whom were in attendance.

Ministerial Training.

There are eight young men studying for the ministry from this District; two in the college in Seoul, one in the Songdo Higher Common School one in Soochow, and four in America. Besides the above fifty-two young men have indicated their desire to devote their lives to the church. Many of these are deficient in education but their consecration is a thing to be greatly appreciated. The District Conference decided to raise funds to give one of the theological students special training for Sunday-school leadership.

Sunday School and Epworth Leagues.

The District Conference appointed a special committee to select a man to travel among the Sunday-schools and Epworth Leagues of the District and assessed a collection for his travelling expenses. About eight hundred copies of the S. S. Lessons are in use in the District. The new groups have been exhorted to organize Sunday-schools.

Watch Meetings.

The monthly watch meeting of the laymen has been extended to all of the circuits and to

the stations as well. A constitution has been provided and a monthly bulletin issued to keep each group in touch with conditions in the other charges.

Distribution of Christian Literature.

Small book-rooms where Bibles and hymn-books can be bought have been established in four centers outside of the book-room in Songdo. A great many books have been distributed by the colporteurs who have travelled with the Preaching and Conservation Bands. The Songdo bookroom alone sold over ₩ 800's worth of books within the year.

Self-Support.

Two laymen, Brothers Hwang and An, visited all the first quarterly conferences in the interest of self-support. More has been raised this year for preachers' salaries than ever before. Owing to the division of circuits to care for the new groups, the number of charges called missions has increased, but most of these places plan to be self-supporting next year. The preachers are getting better salaries than formerly, the circuit men getting from forty to sixty yen and the station preachers from fifty to seventy.

Statistics.

Some of the Statistics for the year are as follows:—Adult Baptisms 533—last year 244; total membership 3,072—gain of 512; total adherents 7,641—gain of 1,917; preachers' support ₩4,705.32—increase of 968.57; Conference collections, assessed ₩ 500.00 paid ₩ 413.70; total contributions ₩ 19,994.45. Average contribution per member ₩ 6.50.

The Holston Institute, Songdo.

BY LILLIAN E. NICHOLS.

"The entrance of thy Word giveth light," so sang the prophet of old, so sing we today. A backward glance shows us one of the most conservative cities in Korea with superstition and ignorance abounding, and with woman occupying a place of absolute seclusion and

darkness. When the famous Confucius said of her that she was no better than a cow, why should his followers look upon her with any consideration or provide for her joy or happiness? So she sat in the darkness and shadow of night with no knowledge of any thing

better than her mother and grandmother knew; no outlook, no hope. But into this gloom of midnight came a light. The Word of God pierced through the gloom and there was light. A few pioneer missionaries brought the good news of the Gospel to this dark, conservative city and from here the tidings spread to the surrounding districts, releasing the bonds of Satan and awakening in a few fathers the thought that daughters given of God were a sacred trust as well as sons and so, inspired by the Spirit of God, they came to the missionary in charge and said, "We want a school for our daughters. We will bring their rice if you will give us a safe place for them to study and furnish us a teacher." Permission was granted them and ten little girls with all their worldly possessions tied up in small bundles came to the great city to study. This was in the year 1904, and thus began what is now Holston Institute.

From the very beginning God blessed the work. To follow it on through those early days of the one little thatch covered schoolroom which served as schoolroom, dining-room, and class-room by turn, with its ten little students on up to the present day when the mention of Holston Institute brings up a picture of a system of schools including three kindergartens, a primary school, and a high School with a total enrollment for 1921 of 1,006 students, is an interesting story.

One of those charter members of the school, now an honored and loved teacher in her Alma Mater, said to me the other day, "It was like coming into another world to come to Songdo to this school. I knew absolutely nothing and was afraid of every thing and every body. I had no idea what it meant to be a Christian and knew not how to pray. I cannot properly express my gratitude to God for His goodness in giving to the Korean women, this school with its wonderful opportunities for development and growth. It is indeed like a city set upon a hill which cannot be hid."

In those early days it took no small amount

of courage for a girl to leave the privacy and protection of her home and venture out into the great world. Often they had to walk thirty, forty, fifty miles to reach Songdo. Sometimes they rode on cows part of the way and always there was much difficulty to overcome. But those first girls who came were so happy in their new surroundings that they returned to their homes with praises on their lips and thus the school steadily grew in popularity.

In 1909 a high school department was established and the school moved into its beautiful new building in which were both class rooms and dormitory.

In this department are taught all the regular academic work usually done in junior High School, together with Bible every day in each class, and flower making, embroidery, crocheting and sewing.

Still the work grew and in 1916 a large grey stone building for the Primary grades was erected. Today this is crowded to overflowing and many students have had to be turned away.

In 1918 three Kindergartens in different parts of the city were established and these also are crowded. It would be hard to find a more interesting work or one more productive of good than the kindergarten. To plant the Word of God in these baby hearts is a privilege that even the angels might covet.

In 1918 also the Mary Helm School became the Mary Helm Industrial Department of Holston Institute. This is a unique school and fills a very real need in Korea. It was established to provide a place for young married women and widows to study; women who having had no chance while young, save for this school, still have no place unless they study with little children, which is not only embarrassing but in other ways unsatisfactory. The large number of students who have taken advantage of this school and the number turned away because of lack of room, attest its popularity.

A look upon this group of students, a

thought of what it means to have the privilege of influencing them for Christ and building them up in Him, a glance into the future as they go forth to make the world a better place because they are in it,—and our hearts rejoice to see that they indeed catch up the torch and holding it high press forward into that new day in which Korea's womanhood shall be emancipated from the bondage of the past.

In this troublesome day when there is so much of unrest and turning this way and that, our prayer for our Holston girls is that they may have the Word of God so deeply rooted in their hearts that it may be a lamp unto their feet and a light unto their path and may shine forth more and more brightly into the darkness of the night where many of their sisters still sit and wait.

The Textile Department of the Songdo Higher Common School.

C. H. DEAL and T. J. CARTER, Managers.

Two new industrial buildings have been erected and equipped with the best machinery that American can produce. Every step in the manufacture of the "Korea Mission Cloth" is carefully planned and supervised by a foreign expert trained in the manufacture of the finest grade of fancy cotton goods.

The future is big with possibilities and preparations have been made for large developments. An unlimited numbers of boys are asking to be admitted to the industrial department. They are from homes that are too poor to contribute anything towards their education. They are second generation Christians and are asking their church to give them a chance to earn their way through school by hard work five hours a day in order that they may study for the rest of the day. They are diamonds in the rough that must be polished for the Master's use. They come asking no gifts but for a chance to earn while they learn.

Here is our ideal for this department. Five hundred self-supporting Christian students living in our own dormitories and working alternate weeks in our industrial department. The teachers employed and paid by the department. Not a cent of money from the Board of Missions for a school as large as any high school now in Korea. When will this be? I do not know. But I believe it will come during the next ten years. Why do I believe it will come? Because God is with him who

tries. ("Not by might, nor by power, but by my spirit, saith the Lord of hosts.") This is our creed.

The purpose of this department of our mission school is to select the worthy Christians home boys from the Christian and churches of our Mission; to give them an opportunity to earn their school expenses while securing a Christian cultural education by working half time and going to school half time; and while thus working to earn their school expenses in an efficiently organized manufacturing plant run on a thoroughly Christian business basis to train them in self-reliance, personal independence, true economic values, general practical experience and the other fundamental principles of a successful life.

The system of half work and half study automatically selects students that are worth educating. If they do not mean business and do not have something in them worth developing they soon drop out, thus furthering the selection of the best.

The fact that no one but Christian boys with established Christian character and reputation are accepted, makes the system all the more a success as a character building institution.

This system of education is much more valuable to the student than an ordinary literary education. A student learns much more in one year of half work and half study of

the things of real value to his success in life than he could learn in the same period of time studying full time in the literary school.

This department is now taking care of more than fifty boarding students from all over our Mission who are not only earning sufficient to pay their school expenses-board, books, tuition, room rent, personal expenses, etc.—but are depositing with the department out of their monthly earnings an average of about ₩ 5 per month which they will use studying full time during the last two years of their high school course.

The department is not only self-supporting but is earning a profit which is being used in

further development so that the other hundreds of Christian boys that are begging for the opportunity the department affords, can be taken care of. It is expected that this department, after a few more years of growth, will take care of a larger number of students.

Beginning with Jan. 1st, 1921, the plant is being run on a co-operative basis. All profits at the end of the year over and above 10% on the ₩ 110,000 investment, and will be divided among the students, the salaried experts of department on a basis proportionate to what each has already received in wages, salaries and interest.

The Story of Paik Salome's Conversion.

BY BERTHA A. SMITH.

(This story is given here illustrating the evangelistic phase of Woman's Work for women in the Songdo District. The writer has kept in the background the work of the woman missionary in telling the story, but the heroic service of Christian Missions in Korea is rendered by the woman itinerator in her quest for souls as she goes from place to place establishing the Kingdom).

As Paik Salome and I were itinerating on the "Songdo South Mission" where there are eleven groups and churches of which she and one circuit preacher have charge, we found, as we find everywhere, many Christian women who had not yet obtained the courage necessary to master the Korean phonetic and read the Bible for themselves. We heard all the objections that are usually brought forth to meet our arguments, but one day Salome proved one woman's objections groundless by witnessing to the wonderful way in which God had first helped her to read His Word.

Paik Salome is the daughter of the oldest Bible woman on the Songdo District, and last spring, when she volunteered for work just at a crucial time, I had felt that she had been specially raised up for the emergency, and

when I found that in spite of the unbelief of her parents-in-law, and the persecution she received from them, she had walked ten *li* to worship every Sunday for ten years, I realized that she had been chosen of the Lord in advance. But I had not heard the story of how He had called her out of heathen darkness into His marvellous light and I was extremely interested in what she said. In her argument to the faint-hearted church-member she only told what was necessary to prove her point, which was, that God would help anyone who wanted to learn to read His Word, no matter how insurmountable the difficulties might be.

To make the story more complete I asked her more about her conversion as we went that day to the next point on our itinerary. She was the daughter-in-law of a heathen family who, according to heathen Korean custom, had been sent early to her heathen mother-in-law to be the household slave. She developed a disease which might have been easily cured in its initial stages but in six years time it had assumed serious proportions. Is a daughter-in-law, keeping house for her mother-in-law allowed to drop out from

work? Is she supposed to say she is sick? For six years I endured, kept going and said nothing. By that time I was to all intents and purposes dead and only my bones remained. In the seventh month on the twelfth day, at evening, I, this person as good as dead, lay down and slept and in my dream there came one to me and said "I am Jesus, follow me," and I said, "But Jesus, who art thou?" For at that time there were no Christians in our village and I had never heard the name of Jesus. And he said, "I am the Son of God," and I followed Him, and we walked over a watery plain like a rice field where the water was very deep and under it were dragons and all kinds of hideous beasts but we walked in safety and as we went, at one time when I set down my foot the water was hot and I drew back. "Why do you draw back?" said Jesus, and he took my hand and led me and I went on with him across the field of water that was hot. When we came to the opposite side he said "What we have just passed over is two thousand years and we have a thousand years of travel in the air." There was a ladder in the place and we went up. When we reached the top I saw shelves upon shelves of books and Jesus went to where they were piled one upon another and selected two, a red one and a green one, and put them in my right hand and said, "Read and study these and live according to their teaching and you will be saved." And I said, "I cannot read." And he opened the green book and I could see the characters like black stripes down the page, but I could not distinguish the forms of the characters. And he placed his finger by a certain line and pointed as he read saying "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you. Matthew's Gospel, chapter seven, verse seven." And he closed the book and placed it in my hand again and I knew that if I would ask him he would teach me how to read the books. And he took my left hand and stamped something red on my palm and I said "What is this?" and he said

"It is a seal." At that time I had never seen a seal nor heard the word, but later when I saw one it looked like the one he stamped on my hand and the mark that it made was red like the print of his seal in my palm. His appearance too was like the pictures I have since seen of him clothed in white garments with hair that came to his shoulders. I closed my hand upon the seal and pressed the books to my bosom and I wished I could stay there always. But he had said, "Go and read these words and live accordingly;" so I said, "I do not know the way back," and he took me by the hand, and although in going, we had gone three thousand years, immediately we were in the garden back of my home. And Jesus said, "Now you are at home" and he went up to Heaven, though He disappeared so suddenly I could not tell just when nor how He went. And I looked, and it was our own house and garden, and my heart was filled with sadness for I could have stayed with Him forever. And I awaked from my dream and I was sorry I had ever wakened to live any more in this world. The rest of that night I did not sleep because of the strange dream I had had, and I could not understand what the meaning of it might be. Can a daughter-in-law keeping house in the home of her mother-in-law mention things like this to her elders? The next morning when I went to draw water I told my dream to my comrades who were young like myself and they said they thought I was surely going to die. I was practically dead any how. I kept the dream in my mind and pondered it day and night.

The twenty-fourth day of the tenth month was my father's birthday and I went home as I was, nothing but bones and already as good as dead. When I went in, my eyes fell immediately upon two books, a red and a green one that had not been in my blood-kin home before and they were exactly like the books that the one called Jesus had given me in my dream. I asked what books they were and my father said that the family had decided to believe in Jesus several months before, and

these were the Christian Bible and song book, and seeing that I was still alive, I too must believe in Him. The circuit preacher came before the birthday festivities were over and when he heard about my dream he explained it and said it was certainly a definite call of God to save my soul and that I must by all means believe. He told me about the ladder that Jacob saw in his dream and when I told him about the books he found Matthew's Gospel, chapter seven, verse seven and when he read the words they were exactly the same words that the Son of God had read to me as he pointed to them with his finger in the book which he placed in my hand. He also explained about the seal. They gave me a copy of the Bible and song book and I took them with me when I went back to my married home. I could not read, but I tried so hard in secret when I was sewing and my mother-in-law was not in the room. I would open the book and look hard at the characters and pray that I might know what they were. I remembered one line of number one hundred four in the song book and knew where it was, so I would go over and over that.

"Wegehasay kot wegehasay" (only trust him, only trust him now) and when I heard my mother-in-law coming I would hide the books. One day as I looked at the book and prayed it came to me that if this line was "Wegehasay, etc." that the top character must therefore be "We," and the next must be "ge," and if that were true the next must be "ha," and the next would be "say." I was overjoyed. Then wherever I saw characters made like those I knew the sounds would be the same! Another day as I prayed and studied I found the number of this song "Il paik sa"—"Paik," my surname, there could be no mistake! I had learned to count in

childhood and this opened up a new mine of learning to me. If this were No. 104, the next song must be 105, etc. Thus I went through the book learning the characters that were contained in the numbers of the songs. Some one at my childhood home had marked Matthew seven, verse seven, for me and I matched up its characters with the words. This is the way the Lord taught me to read. He had promised if I would ask I would receive and I believed him absolutely. I am not boasting of my faith, I am witnessing to his faithfulness. He will help anybody learn to read who wants to do so. The rest of Salome's story, briefly is that she passed the winter somehow and the next seventh month found her still alive, and she went to her childhood home to spend the month according to a certain Korean custom. At that time her mother suggested her trying to get cured, seeing that Dr. Wightman T. Reid, a young physician, had just come from America. They walked to Songdo and Dr. Reid performed a serious operation when he had no hospital nor equipment, but the operation was entirely successful and she got well. "It is all the help of the Lord" she said, and we know her words are true. The Bible school was opened that year and to her surprise she was offered a scholarship and what was more surprising her parents-in-law allowed her to accept it. She stayed in Songdo until she graduated from Bible School and just at that time the Mary Helm School for widows and young married women was opened by Mrs. W. G. Cram, and she was given opportunity to enter there, which she did. When she graduated from there she served at Holston Institute as a teacher for a short time but her parents-in-law sent for her and she went home, whence she emerged ten years later to feed His sheep and lambs.



Wonsan District.

V. R. TURNER, Presiding Elder.

The year 1921 for the Wonsan District has been one of advance in every department of activity. We commenced the year with 44 churches, and have gained not less than one half as many more. Really it is not easy to report accurate figures. Within the last two days reports of three new groups have come to hand. This is not an unusual occurrence but just what we expect and frequently realize in this time of great opportunity.

The total membership of both church and Sunday-school has greatly increased. The conference year just closed reported gain of more than ₩ 3,000 raised for all objects over the previous year.

No sensational methods have been adopted to bring in new believers and consequently we have been able to hold our ground in practically every community where a new church has been organized. The fact is we usually continue to gain new believers as the work of conservation proceeds. Another most encouraging sign is the churches that have been organized for years have taken on new life. Our two churches in the city and a good per cent of those in the country have doubled in attendance upon public worship. Sunday-schools and the Sunday-school attendance have greatly increased. Self-support for the churches is being stressed with good results. The two churches in Wonsan are pledged to support their pastors in full while all the circuits have made good progress in that direction.

Educational interests have kept pace with all others. In the city of Wonsan we commenced with Lambuth Institute and two kulbangs. The Institute under the management of Rev. J. O. J. Taylor was a success from its beginning. The kulbangs were brought together in one building with two teachers. We now have succeeded in securing a permit for a special school, with 160

students in four classes with three teachers, a fourth teacher to be added in January. Our building is over-run and one class is finding quarters in the church. Also two country primary schools for boys have been added. These have 220 pupils. The local communities contribute largely to the annual running expenses of these schools.

The Kulbang an Evangelistic Agent.

In addition to the schools in the city and the two country schools mentioned, we have eight kulbangs scattered throughout the district. These are very real factors of evangelistic value. The teachers are Christians. They are interested in the students all through the week, giving instruction in Chinese and other studies while on Sunday they attend Sunday school with the students and usually teach a class. This work is supported largely by the community in which the kulbang is located. A small amount of Mission funds each month is used to supplement the salary of the teachers. The results of this phase of work have been encouraging. After completing the studies of the kulbang many of the students ask to gain entrance into schools of higher grade. They have been under Christian influences and have decided to accept the Christian faith themselves, so they usually apply to our schools for admittance. Some of our most permanent work of far reaching effect is being done by the kulbang, which takes the child at an early age for instruction.

Lambuth Institute to Render a Three-fold Service.

Up to the present time, on account of the recent beginning of the Lambuth Institute, the service rendered has been limited to two particular phases, namely, the mental and the spiritual. Hereafter, we plan to give to the young men of Wonsan a mental, physical and spiritual training which will develop them in

their three-fold natures. We consider this necessary to a perfect manhood. The former lack of literature, music and proper school advantages has largely dwarfed the young manhood of this section, but with the plans that are being thought out, this need is to be met through the agency of the Lambuth Institute, an institution founded for that purpose. The night school work which is a part of the plan has been making exceptional progress and promises well to grow even beyond our highest expectations. Adequate buildings are in contemplation and until secured the work is being done in temporary quarters, under the superintendence of Prof. S. E. Spencer. Our ideal of an institution of this kind is one that will take young men who need an uplifting influence and lead them into useful careers and consecrated Christian experiences, closely aligned with the Church, who will be always ready to render a Christian service. That is what we expect to keep as our aim and ideal. We hope and expect good results.

Another leading interest of evangelistic value is the

Wonsan Christian Hospital.

In the interest of this department Mrs. Ross writes as follows :

"The Wonsan Christian Hospital, or as it is better known by the Koreans, 'The Kusai Pyung Wan,' represents the medical phase of our Southern Methodist work in Wonsan.

Our staff of workers, consisting of one foreign doctor and nurse and two Korean doctors are kept busy ministering to the needs of suffering Koreans in Wonsan and up and down the coast section. Often patients come from as far inland as Pyung Gang.

During the past few years the work has

grown rapidly and we find our present plant far too inadequate to meet the needs of the work. Sometime ago we found we were turning away more patients than we admitted because we could not make room for them. The in-patient department is usually crowded. The daily clinic averages from seventy to eighty patients, while the in-patient department accommodates thirty-two patients.

The country clinic is a new and interesting feature of our Wonsan work, which we hope to develop more extensively as soon as our staff is enlarged. The people are very much interested in the country work and have asked repeatedly that an out-post dispensary be established down the coast so that patients that live at great distances may be benefited thereby. The clinics held so far have been well attended and a number of patients brought into the hospital as in-patients. The new Overland car enables us to carry on our country work and visit patients in neighboring villages who would otherwise be unable to receive help.

We hope with the enlargement of our plant, plans of which have been drawn, to be able to more efficiently care for those who come to us for treatment. Work will be started on the new building in the early spring. The present building with a twelve foot extension on one end is to be used exclusively for men. The new building with same dimensions as the present one including extension is to be used for women and foreign patients."

Every phase of Christian activity in Wonsan and throughout the district offers a great opportunity for further enlargement and development, but human strength is not sufficient for these things. It will not be by might nor by power but by His Spirit.



Stewardship and its Results.

Our Centenary program in Korea not only includes evangelistic activities but also a financial goal. That goal is, every organized pastoral charge supported by the Korean Church. At present we are receiving ten thousand yen (five thousand dollars) from the Mission Board for pastors and helpers. We propose that by the fall of 1921 the evangelistic money from the Mission Board shall be used for pioneer work only and that the organized charges be supported entirely from Korean funds. Looking forward to this we began several months ago to prepare the way. We planned for four big Stewardship Conferences, one in each of our four districts. To these we invited four hundred leading laymen—one hundred to each conference. Sometime before the conference each delegate was sent two or three strong booklets on stewardship and tithing, so when they came to the conferences their minds were already filled with the subject of our financial obligation to the Kingdom of Christ. The conferences proved a great success, and the men went away enthusiastic over the idea of this great undertaking.

The addition of 10,000 yen to the annual budget may seem a small matter to the church at home but not so in Korea. In order that this may not be felt too great a burden by the churches the following methods of securing these funds are being employed:

1. *Mite Boxes.* We have distributed three thousand mite boxes throughout the mission. The plan is to have at least one in every home. They are also given to individuals on request. Thank offerings are placed in these boxes. These offerings are made at any time when there is special cause for gratitude such as for health, deliverance from danger, sickness, etc. At least one coin is to be dropped in monthly. They are to be opened twice a year by the officials of the local churches, and the contents forwarded to the Conference Home Mission

Board. This will perhaps amount to two thousand yen annually.

2. *Third Sunday Offerings.* The third Sunday in each month is Home Mission Sunday. The morning offering on this Sunday is sent to the Home Mission Board. At present this is bringing in from one hundred twenty-five to one hundred fifty yen a month.

3. *A Thanksgiving Offering.* The fourth Sunday in November is to be observed from year to year as Thanksgiving Day. This is the close of the Korean harvest and a thank offering of money, rice, beans, potatoes and any other farm produce or anything else one may wish to offer, is to be made on this day. This is to be sold by the officials of the church making the offering and two-thirds of the proceeds forwarded to the Home Mission Board, the remaining third retained for repairs on the church. This will probably yield fifteen hundred yen a year.

4. *A Christmas Offering.* A special Christmas offering is to be made by each church, half of which goes to the Conference Home Mission Board and the other half is used for charity by the church making the offering.

These four sources of income will yield several thousand yen a year for self-support without proving burdensome to anyone, and at the same time will train the members in systematic giving.

5. *Specials.* Every charge now on the Mission pay-roll is urged to assume its full budget as soon as possible. The more able charges are not only to carry their own budget but also to assume specials for the weaker ones. They are responding enthusiastically to this. North Ward Church, Songdo, has assumed the deficit for the evangelistic work of a whole district—Wonsan, which amounts to two thousand yen. There is a wonderful spirit of sacrificial giving among our Korean churches today. South Ward Church, Songdo, takes a special of three hundred sixty yen, and Chong

Kyo Church, Seoul, takes a special of eight hundred yen. Some of our country circuits are also asking specials. We have hundreds of others and it is from these that the greater part of such funds come.

I think there is no doubt but that all of our organized evangelistic work will be self-supporting from this fall. Then the funds coming from America for evangelistic work will be used for pioneer work only. By pioneer

work we mean the going into non-Christian villages, getting new churches established and the members indoctrinated.

The doors are wide open in Korea. Perhaps we shall never have another opportunity such as this. Let us concentrate our forces and strike one mighty blow thus crushing the power of sin and superstition that the Kingdom of Christ may be set up.

Notes and Personals.

We regret to announce the death of the one year old son, Lyman Coy, of the Rev. and Mrs. L. C. Brannan of the Methodist Mission, South, at Songdo on December 12.

Bishop W. F. McMurry, D. D. has been appointed Bishop in charge of the Oriental fields of the M. E. Church, South. The Oriental District includes the the Missions in Japan, China, Siberia and Manchuria. He is a great administrator and executive with the evangelistic passion.

To Dr. and Mrs. Malcolmson of the Northern Presbyterian Mission a daughter, Catherine Isabel, was born on January 17.

The Rev. A. E. Lucas of the same Mission has been seriously ill of appendicitis in the Severance Hospital but is now doing well.

The Rev. W. C. Carrier, D. D. of Chicago spent two months in Seoul. Mrs Carrier had to undergo a serious operation in the Severance Hospital and during her convalescence Dr. Carrier helped by teaching English in the College and conducting the Universal Week of Prayer Services. They have now gone on to Pyengyang and Syenchun.

The engagement of the Rev. L. L. Young of the Canadian Presbyterian Mission to Miss M. Fox, R. N., of the same Mission and now on the staff of the Severance Hospital, has been announced.

Arrangements have been concluded whereby Dr. Charles Erdman of Princeton University, New Jersey, will conduct a Bible Conference at Wonsan Beach for one week from July 7.

The Editorial "Literary Work" in our last issue was written by the Rev. F. S. Miller. The editor regrets that credit was not given to him for it at the time.

The new arrivals to the Southern Methodist Mission not already reported are Dr. and Mrs. W. R. Cate to Songdo, Miss Cocke to Educational work at Songdo, Miss Mauk to evangelistic work at Songdo and Misses Bray and Furry to the Ivey Hospital, Songdo. Miss Hanson to evangelistic work, Choonchun, and Mrs. Maynor to educational work, Seoul.

The many friends of the family will be sorry to hear of the death of Mrs. J. Hunter Wells at Portland, Oregon, from tuberculosis in December. She and Dr. Wells were stationed at Pyengyang for many years as members of the Northern Presbyterian Mission.

Owing to the general rise in the postal rates between Korea and foreign countries we have been reluctantly compelled to raise the price of our foreign subscription from ₩ 3.00 to ₩ 3.50 for 1922.

We regret to announce the death of Mrs. Staff-Captain Arthur Hill of the Salvation Army at Seoul on January 5th.

The Rev. J. E. Adams, D. D. and family have returned to the U. S. A. from Taiku owing to the continued ill-health of Dr. Adams.

The son of Dr. Adams, the Rev. Edward Adams and his wife have arrived and are appointed by the Northern Presbyterian Mission to Chairyung.

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CHYO CHIN TAI President

T. IWASAKI Manager

(Nominated by the Governor-General of Chosen)

General Banking and Exchange Business.

Interest allowed on Current Accounts and Fixed Deposits on terms to be ascertained on application.

Money advanced on Warehouse Accounts, as we have our own Warehouse, and a Private Bonded Warehouse.

CHOSEN AND MANCHURIA

"Trains & Hotels of Luxury & Comfort"

TRAIN SERVICE

FUSAN-MUKDEN	} THROUGH TRAINS:	Twice a day.
DAIREN-CHANGCHUN		
FUSAN-NANDAEMON (SEOUL) EXPRESS TRAINS:		Once a day.

CONNECTIONS

AT FUSAN: Fusan-Shimonoseki Ferry Service (for Japanese Gov't Rys).
 AT CHANGCHUN: Chinese Eastern Ry. (for the Trans-Siberian Route).
 AT CHANGCHUN: Kirin-Changchun Line of the Chinese Gov't Railway.
 AT MUKDEN: Peking-Mukden Line of the Chinese Gov't Railway.

STEAMER SERVICE

STEAMERS: SAKAKI MARU (3, 402 tons); KOBE MARU (2, 923 tons).
 Sailings: DAIREN-TSINGTAO-SHANGHAI; Twice a week. One steamer calling at Tsingtao on the outward trip and the other on the homeward, thus two stops in a week.

HOTELS

CHOSEN HOTEL: Keijo (Seoul); STATION HOTELS, Fusan and Shingishu.
 HOTELS IN KONGOSAN: Onseiri and Joansi (Opened only June-October).
 YAMATO HOTELS: Dairen, Hoshigaura, Port Arthur, Mukden, and Changchun.

TICKET AGENCES

INTERNATIONAL SLEEPING CAR CO.	THOS. COOK AND SON.
NORDISK RESEBUREAU.	JAPAN TOURIST BUREAU.

SOUTH MANCHURIA RAILWAY COMPANY

Head office: Dairen.

Branch offices: Tokyo, Seoul, Shanghai, Harbin, and Peking.

Tel. add; "Mantetsu."

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